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Essays, Expositions, &c.

GOD IN CHRIST.

*(Continued from page 106.)**

He became man, and this of necessity, for man had rebelled, and man must suffer; man had incurred a debt, and man must pay it; man had sinned, and man must die. There was no avoiding these consequences, but by a repeal of moral law, and that would have amounted to a breaking up of the whole fabric of the Divine government. Consequently, it was indispensably necessary that he who undertook to "reconcile" guilty man to God, should first become man himself.

Besides this, it was equally necessary that he who engaged to represent man in this surprising work of reconciliation, should stand on *the same level* with the party represented. *Another nature* would have failed to meet the *whole* case, because it would not have been a full and a fair representation of the guilty party. It was man the sinner, and it must equally be *man the surety*.

As God in Christ, God was there; and as man in Christ, man must be there also. *Both parties* must be present by representation in that one person. Hence the necessity of the God-man, that should equally display God and man. To meet this necessity, God and man *both alike* were united in Christ.

As the God-man he placed himself under law, that he might undertake the whole law case of *both parties* in the reconciliation. That law was a Divine law, and he was there "God in Christ" to render it a Divine obedience. And this again was a tremendous necessity; for no other than a *Divine* obedience could be transferable, or placed to the account of others. The righteousness of creatures, whether of angels or men, *can never be transferred*, since no creature can obey beyond his own necessities. So far as creatures are concerned, to obey for another is both impossible and absurd, for no created being can ever say to God "I have done more than law requires, therefore I have righteousness to spare." The very thought of such a case would be impious and profane. But when the obedience is rendered by one who is *Divine*, who by virtue of nature and position is above law for himself, but who condescends to submit to law as "God in Christ;" then the obedience becomes from the nature of the case, an obedience for *another party*; because, being Divine, he requires no such obedience *for himself*. This obedience, therefore, is the only transferable obedience in the universe—the obedience of God for man,—

* The History of Baptists will be resumed in the next.

the obedience of "God in Christ," and in no other way can fallen man "be made the righteousness of God,' but in him. To obtain this righteousness for his own people, the Reconciler placed himself under law, to "redeem them that were under the law;" and thus to reconcile them to all the holiness of God.

And in that law condition he rendered *Divine* honour, both by payment and penalty, to the law to which he submitted; which was in effect to do greater homage to that law than could have been done by the spotless obedience of every child of Adam; or, in other words, it honoured the law far above anything that could have accrued had sin never entered the world. For then there would have been but a creature obedience, perfect in its degree, certainly, but a *creature* obedience after all, and nothing more; but the obedience of "God in Christ," was infinitely beyond this by presenting that which is *Divine*; and this Divine obedience did honour to the law in an infinite degree above whatever could have been rendered by the combined obedience of the universe, whether that of angels or of men. In this way alone are we to understand that "God in Christ" "magnified the law and made it honourable." Above *all* that was known before, the law was "magnified" and made majestic and honourable in the eyes of "the principalities and powers in the heavenly places," who now saw it in a new light, and one to them of astonishing and inconceivable majesty. They had seen that sacred law honoured by a creature obedience throughout unknown ages, for the highest of their own "elect" ranks had rendered that obedience from the earliest moment of their creation, and had never indulged a solitary thought of disobedience throughout the rolling periods of their existence. But it was reserved for "God in Christ" to add an infinite nobility to that holy law by rendering it a *Divine* obedience, and this too for a guilty rebel race, that they might thus be reconciled unto God. Never before had they witnessed such a spectacle, and never before was it given them to behold the law in such peerless majesty, and surrounded with honour so Divine. It was a new era in the history of the heavenly intelligences,—a new lesson in the wonderful displays of the Divine mind.

This matchless obedience in the life and death of the Surety, entitled him to pass over, or, to speak theologically, to *impute* his righteousness thus acquired, to all his chosen people. Of this right he availed himself as their representative; and as "he became sin for them, though he [personally] knew no sin," he now claimed the right to make his own chosen ones "the righteousness of God in himself." This was the intended and guaranteed arrangement, and it no sooner took place than all the seed for whom it had been prepared passed away from under the law by which they were cursed because of sin, into a state of grace by which they are accepted because of righteousness. Reconciliation—*perfect in law*—followed as the immediate result; for the law having been Divinely honoured and "magnified" beyond all that was known before, and having not another demand to make upon them, "not imputing their trespasses *unto them*," but unto Christ himself, united with grace to pronounce their acquittal, and to acknowledge as Divinely reconciled all who now appeared by this very arrangement in "the righteousness of God." What more could the law ask? What more could it require? Here was "the righteousness of God." Could there be a *higher* righteousness? One more Divine? Or one more God-like than that of God himself? The law itself was silenced, being able to "impute" no more sin; and a rebel, but chosen seed, stood there in its very presence "reconciled to God."

This completed the law case in the work of reconciliation, and applied to the legal *state* of the parties to be reconciled. It satisfied and magnified law, which now released them from its bondage, and passed them over to *other hands*; yet it did not reach their *character*. It removed all danger from their condition, by removing the *guilt* of sin; but it did not, because this part of the arrangement could not, remove from their character the *pollution* of sin. Yet full reconciliation required this also. Release from condemnation may be said to have been in order to this holiness of nature, for not until they were free from the claims of law, could grace really begin its work upon their *character*. But "God in Christ" intended a complete

and perfect reconciliation, with regard to both state and character. A simple release from law met one part of the case, but not the whole; and had it terminated here, there would have been freedom from condemnation, but not an adoption into the Divine family, nor any meetness for the inheritance above. It would have been a reconciliation of state so far as mere law is concerned, but not a reconciliation of *character*; and as it was one of the noblest purposes of this work of reconciliation to place the reconciled in heaven, and not alone to save them from hell, it became an indispensable part of this adorable undertaking that they should be supplied with a suitable character,—a character which in all respects should suit the holy place to which they were destined, in order to a perfect reconciliation with God.

Hence "God in Christ" took in hand the character as well as the law state of the chosen people; and having met the case of the latter by his personal obedience and death upon the cross, he arranged to accomplish the former by the Holy Spirit. His personal work regarded the law, but his Spirit's work was intended to regard the character. The one affected the state, the other the *nature* of the parties to be reconciled; and it was no less necessary to reconcile the one than the other. The demand of law was met by the Son; but the holiness of heaven must be met by the Spirit. The one removed all obstructions from *the law state* of the parties, but the other was required to remove all pollution from their *character*. The one was done *for* the chosen people, but the other must be done *in* them.

No sooner, therefore, was the law state fully met, and every offence cancelled by the death of the cross, than the Holy Spirit was given to Christ "without measure," that, having bought the church with his own most precious blood, "he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." So long as the curse of the law was upon the parties, the Spirit could not act; but when that curse was removed by "God in Christ," then the Spirit in his mighty fulness was given to Christ that he might perfect the great work of reconciliation by reconciling their character to himself.

In this work of reconciling the character, the first great act was to give life; for they were all "dead in trespasses and sins." And had this been possible by any other administration, "God in Christ" had never undertaken its accomplishment, "for if there had been a law given *which could have given life*, verily righteousness should have been by the law." But to give life, when once lost, is not within the province or ability of law. It prescribes duties, enjoins obedience, and condemns in case of disobedience, but never can give life. In truth there is no life in mere law;—life must first be in the subject of law, and then the law comes simply to regulate the actions of that life, which exists independently of itself. But if through disobedience that life is once lost, the law can never recover it, or supply a new life in its stead. Law, whether human or Divine, can never accomplish this; since life must come from life *alone*, and not from law. Therefore, "*for what the law could not do*," God sent his own Son in the flesh, that, as "God in Christ," he might give life to all his chosen people. This he does by the Spirit of life, who, 1st, convinces them of sin; 2nd, grants them true repentance, even the repentance which is unto life, and needeth not to be repented of; 3rd, produces in their heart a living faith in Christ, by which he is endeared to them as their life; and they live upon him as the bread of life; 4th, by applying pardon through his blood, thus giving them peace through believing; 5th, by regenerating their inward nature, that, by partaking of the new birth, they may be born *into* the Divine family, and receive, in due time, the spirit of adoption; 6th, by a gradually increasing sanctification, that, "with open face beholding, as in a glass, the glory of the Lord," they all may be "changed into *the same image*, from glory to glory, even as by the Spirit of the Lord." By this Divine and most gracious work, "God in Christ," through the agency of the eternal Spirit, reconciles the *character* of all true saints, and presents them at last "faultless before the presence of his glory with exceeding joy." This great undertaking being complete, they are for

ever "without fault before the throne of God." The law, with all its fiery searchings, can find in them no fault; nor the most awful justice; nor the most perfect, the most unapproachable holiness. They are there in the very presence of pure Deity, who cannot even "look on iniquity;" yet in that sacred, spotless, unpolluted presence they stand "unblameable and unreproveable in his sight." In that adorable presence their reconciliation is complete for ever and ever, nothing to be added to it or taken away throughout eternity. The personal work of "God in Christ" having reconciled their *state*, and the eternal Spirit having now reconciled their *character*, the whole body of the redeemed present a living proof of the Divine fact in all its solemn and adorable reality, that "*God was in Christ reconciling the world unto himself.*"

What then do *we*, who read and hear of this amazing truth, know of its power? or how far can we rejoice in its reality? Are *we* reconciled unto God? If so, we are reconciled to his law, his justice, and his government, though condemned by them all. We are reconciled to his method of salvation, notwithstanding that it asserts our total ruin, and leaves us dependent on unmerited mercy alone. We are reconciled to his sovereign will, even when most painful and appointing our heaviest sufferings. And if reconciled at all, we are reconciled to the demands of that holiness which constitutes the very perfection of an endless life. Where, then, is our hatred to sin,—where our groaning under the body of sin, and our yearning for deliverance? Where our love to Christ, whose blood alone can remove it? and where our wrestling for the Spirit, whose life-inspiring power can create us anew in Christ Jesus, and by his own sanctifying energy, give us to bear the perfect "image of the heavenly?" Where these, and other appropriate acts of a reconciled condition and character? Let us constantly remember that reconciliation is nothing more than a theory or an abstraction, until it becomes a *living fact* within a living heart. If it be not there, *to us* it is nowhere; but if it dwell there, though but in its feeble beginnings, small and weak even as "the blade," it will teach us, notwithstanding, that of all known truths, the noblest, the most precious, the most sublime, is that of "*God in Christ reconciling the world unto himself.*"

Manchester. W. S.

THE PHARISEE AND THE PUBLICAN.

Leaves from my Note Book.

BY A YORKSHIRE PREACHER.

(No. 11.)

"And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others. Two men went up into the temple to pray; the one a Pharisee and the other a publican. The Pharisee stood and prayed thus with himself: God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican: I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."—LUKE xviii. 9—14.

To enable his hearers to comprehend his doctrines, the Lord Jesus frequently spoke to them in parables. It was a mode of conveying instruction very common in those days, and may be very judiciously copied by gospel preachers, if done with a due regard to the style of address common to any given people. Strictly speaking, parables are figurative representations of truth; still it does not follow but that some parables contained in them truthful and well-authenticated facts, which at some period or other might have transpired. So we understand this parable, a parable that has been as "familiar to us as household words"

from the days of early childhood, and we have never dreamt for one moment that the proud Pharisee and the humble publican were fictitious creations; but on the contrary, veritable human beings who really did enter into the great Jewish temple, to offer up the prayers here recorded, and who met with rejection or acceptation according to the merits of each case. The narrative, therefore is called a parable because of its representative character, and also because it affords some striking lessons for every age. We are told that it was designed expressly for "certain who trusted in themselves that they were righteous and despised others." The race existed in Christ's day, and it has not died out yet. The Pharisees as a "sect" have died out, but as individuals they are now to be found among all sects, and as often among those who make a boast that "they belong to no sect." Those who imagine themselves to be *so* righteous are certain to place a low estimate on others; to all such, therefore, the rehearsal of this parable, may be profitable wherever they are found, as long as the world lasts.

In this parable we are told that "two men went up into the temple to pray." To the temple they went because God had promised in answer to Solomon's prayer, that whenever prayer was made in a right manner *in or toward* that house it should be accepted. It was thus ordained for typical and practical purposes to be the medium of worship, and when the Jewish worshipper could not conveniently go to it he turned towards its situation, bearing it in his mind. Up to this temple they went, inasmuch as it was built upon a hill; and both went professedly "to pray," though differing in their professions, the one being "a Pharisee and the other a publican."

What the Pharisees were may be gathered from the prayer of their representative. Concerning him we read, "The Pharisee stood and prayed with himself." This is a damaging sentence to begin with. He went to the temple professedly to pray and he unwittingly "talked with himself." He did not go up to the temple with a pure motive, for he went to be "seen of men," no wonder then that he talked to be heard of men. He was pleased with the music of his own fine voice, and was determined therefore to play well on the instrument. It is to be feared that this may be almost said of many who *will* make such long prayers in our prayer meetings or public assemblies. But those who talk *to* God, who tell what alone they *feel*, who ask only for those things that they *intend to put in practice*, who pray under the influence of "a broken and a contrite heart" will be the most likely to obey the exhortation given in Ecclesiastes, "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; for God is in heaven and thou upon earth; therefore, let thy words be few." Mark the phrase, "the Pharisee *stood* and prayed thus with himself." As he entered the temple he might have met the publican. What a look of horror he would give at the sight! How careful he would be to draw his long robes around him, lest they should be contaminated by coming in contact with the publican's dress! How swiftly and yet majestically would he glide past this "emblem of pollution," to proceed to his devotional exercises! And now he stands in his select position. Yonder is a crowd of worshippers worshipping together; small groups are in different parts of the building, the hum of voices is heard; but above the voices of all is heard the voice of this holy Pharisee. There he stands erect, with neck stretched to the utmost extent; his hands are folded together in the attitude of supplication; his eyes are uplifted toward heaven; his robes hang loosely about his body; and as one looks at him one cannot but feel, "O that there were some one present to give us a full delineation of a perfect praying Pharisee! What a pity that such a figure should be lost!"

His first sentence is, "God I thank thee that I am not as other men are." And we might reply, "Thank God you are not: for if all men were as ready to proclaim their pride, what a deluded world this would be!" Were all men thus to isolate themselves from their fellow-beings, the social tie would be snapped asunder, and all would come to desolation.

He next classifies the objects of his pity—"extortioners, unjust, adulterers." Give him credit, as far as outward conduct was concerned, for speaking the truth. He had not committed knowingly

any of these scandalous crimes in the sight of men. But were not the seeds of these evils in his heart? Instead of taking credit to himself, he should rather have praised God's restraining power in keeping him from their commission. He continues "or even as this publican." With what disdain was this said! He evidently knew the tax-gatherer. Perhaps on some occasion he had called on the Pharisee when collecting the Roman taxes, and in such a case he would be too well known, and a special object of indignation. The Pharisee implies that the publicans were a bad set, unjust in their dealings and extortioners, which indeed, as a general rule was true; but supposing that to be the case, what had that to do with his prayer? Doth prayer consist in thanking God that while other men are so bad we are so good? Suppose again, that as a body, the publicans were unjust and extortioners; did it follow that this man was as bad as the rest? Might he not have been an exception to the general rule? A little charity thus far would have better become the presence of the great God.

Having confessed what he considered he was not, he now proudly asserts what he is: "I fast twice in the week: I give tithes of all that I possess." According to the general rule of the Pharisees, he fasted two days in the week, on Monday and Thursday, partly as an act of temperance, and partly as act of devotion; this implied how lost he was to a sense of sin, and how willing he was to assert his own righteousness. By "giving tithes of all that he possessed," and not merely a part of his substance, he would show his unbounded liberality. Did the law of Moses enjoin tithes of a part, he would give the tenth part of the whole even to the "tithing of anise, cummin, and rue." Such extra merit surely deserves to be recognized! Who can dare accuse him of not acting up both to the letter and spirit of the law? The prayer is ended. What more could he have said?

Now we turn to the Roman tax-gatherer, the poor publican. And pray who loves tax-gatherers? Certainly not the Pharisee. He had no more regard for them and their company than for the "unjust and extortioners." A "good publican" was in his eyes an impossibility. In his opinion, anybody might have a possibility of being saved: but a Roman tax-gatherer, a poor publican, never! No hope was there for him in this world and no hope in the next. For a Pharisee to be found praying, sounded in his ears orthodox enough; but a "tax-gatherer praying" was, to say the least, a contradiction. Nevertheless, orthodox or unorthodox, here he is, like the Pharisee, come up to the temple "to pray."

We behold him at the outset "*standing afar off.*" The Pharisee had gone to the upper end of the court, to be seen and heard; but the publican shrinks from observation as much as possible. This action said to God, "There is a great distance betwixt thee, a holy God, and me, an unworthy sinner; therefore, I dare not draw too near to thee." He wanted no man to hear his prayer, admire his words, or watch his gestures; he came there, not to "talk with himself," but to plead with God and talk to God alone.

"And he would not so much as lift his eyes up to heaven." Thus he stood as one guilty and condemned. The man upon whose conscience guilt hangs heavily, and who is heartily ashamed of it, will be sure to hang his head before the God against whom he has sinned. A feeling sense of guilt will be made manifest on the countenance; for how can a man look happy when the heart is sad?

Then "he smote upon his breast." Thus he expressed his anguish of spirit, and it seemed as if he would by the action say to God, "Lord, I smite this breast; for in it I have an unclean heart, a fountain of evil; I smite it because I know that thou hatest evil; I smite it because I too hate the evil; I smite it because I would root it out if I could:

> 'Here, on my soul, a burden lies,
> No human power can it remove;
> My numerous sins like mountains rise:
> Do thou reveal thy pardoning love.'"

The publican felt like those for whom Solomon prayed at the dedication of the temple, those who "*should know the plague of their own heart,*" and to know that is no trifling matter. It is to have a plague within greater than any that we endure without; to mourn over a great evil, and realize our own inability to effect a cure, to feel its baneful influence from day to day, marring our best attempts to serve our God, and at times to be afraid of coming in contact with

others, lest we should infect them and make them as bad as ourselves. This was the publican's disease, and a sore one it was; yet Solomon prayed for him, and for all those who may be like him.

Hearken to his prayer; "He smote upon his breast saying, God be merciful to me a sinner." What a short prayer it was! Short, however, though it was, it travelled a very long way; for while the comparatively long prayer of the Pharisee travelled no further than the midst of the temple court, this short prayer travelled to the high courts of heaven, and entered the ears of the Lord God of hosts. In it he acknowledges the existence of God; he confesses himself to be a sinner deserving condemnation; he craves for the manifestation of sovereign mercy that he might not perish; and he offers up a personal prayer to that God against whom he had rebelled, for the pardon which he alone could bestow. Thus, though cast down, he was not too much cast down to pray; the grace of hope was in his heart, and that hope suggested that an approach to the throne of grace, might behold the sceptre of mercy extended, however ill deserved that sweet act of clemency might be. How often has this prayer been put up by broken hearts and humble lips since the publican gave it utterance! Millions of times has it been presented to the Lord, and yet, blessed be his name, he is not yet tired of it; in his ears it is still sweet music and never can be otherwise, it is as fresh to-day as if it had never been offered up before; so, sinner, if thou canst offer up no other prayer—no finer prayer—no longer prayer—offer up this prayer, —day and night cry aloud, "God be merciful to me a sinner," for if there is one prayer that will move the compassionate bowels of the Almighty more than any other, it is this prayer—*the prayer of a poor despised publican.*

And what saith Christ concerning the reception of each? "I tell you this man went down to his house justified rather than the other, for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted." Those who appear great in the sight of men are frequently little in the sight of a heart-searching God. The proud conceited Pharisee exalted himself above all, therefore he shall be abased beneath all; but the poor publican who had not a word to say in his own defence, who could only cry aloud in the depth of his extremity for mercy, was heard and answered, and justified by God before the universe, by being washed in the Saviour's blood, and being clothed in his righteousness, and received the crown of glory that fadeth not away. This, Christ tells us, is God's method of dealing with sinners, both proud and humble; and what he has said shall stand. Now, sinner, having heard the story, which destiny is to be preferred? Thou sayest "that of the publican of course." And why? "Because he was justified at last." To be sure that would be the reasoning of all who claim the possession of the smallest share of heavenly light; but mark this—thou canst never have the publican's justification without standing first in the publican's position, and then under the influence of a broken heart offering up the publican's prayer.

VAIN THOUGHTS.—No. I.

REMARKS ON TEXTS OF SCRIPTURE.

"I hate *vain* thoughts, but thy law do I love:" PSA. cxix. 113.

In the same address to God and from the same enlightened, sanctified mind, both ardent love and intense hatred are breathed forth. And if there be any object which we truly love, we as truly hate its opposite; both being of a contrary nature, we love the one and hate the other. This is after God, and according to the mind of Christ: "Thou lovest righteousness, and hatest wickedness; therefore, God, thy God, hath anointed thee with the oil of gladness above thy fellows." "The righteous Lord loveth righteousness; but the wicked, and him that loveth violence, his soul hateth."

These words of the Psalmist are trans

lated by LENSDEN, ZEMELLIUS, and JUNIUS.—"I hate *other* or *different* thoughts." The addition, however, of the word *other*, like the supplementary word *vain*, in our own translation, tends to misconception of the meaning of the passage. The word here rendered *thoughts*, is in 1 Kings xviii., translated "opinions." The people of Israel halted between the truth concerning God and the lie of Baal's divinity. The thoughts hated by the Psalmist, speaking by the Spirit, are the rivals and antagonists of the law which he loves. They are from beneath and are designed to subvert and set aside the law of God in the estimation of mankind. Holy men assuredly hate the thoughts of pride, lusts, envy, malice, and impiety, as being altogether sinful and ungodly. Yet there are other thoughts and reasonings, which, being framed to corrupt and subvert the law of God are still more impious and dangerous. And such are the thoughts which constitute the wisdom of this world, which, as it is foolishness with God, is destruction to the souls of men. It is, notwithstanding, usually "had in reputation among all the people," for it proceeds not from the foolish, the ignoble, and the base, but from "the wise men, the scribes, and the disputers of this world." It accordingly demands to be received as being more merciful, more righteous and more wise than the counsel of the Holy One of Israel.

Ungodly men, false prophets, wearing "a rough garment to deceive," ministers of Satan "transformed as ministers of righteousness," like their father, the devil, proudly "set their mouth against the heavens" and "reply against God;" they change the times and laws which he has ordained, make merchandise of souls with all "the deceiveableness of unrighteousness."

"In pride, in reasoning pride our error lies,
All quit their sphere and rush into the skies."

By this means was sin brought into the world, and the worship of the golden calves instituted by Jeroboam, the first great founder of a sect among God's people. Such was the manner, and such the thoughts of those who, in the apostolic age preached "another gospel," and of many who have since brought in "damnable heresies;" and such are still the "diverse and strange" doctrines of thousands, who by word and writing, claim your confidence as ministers of Christ.

When God speaks, it behoves men to listen, to believe, and obey. Blinded and debased by sin, fallen man is no more qualified to dictate in things relating to God than he is able to create a world. The imagination of the thoughts of his heart is only evil continually. His natural notions are pestilent and deadly, vain, and unprofitable; and leave you, if you trust in them, without light, or hope, or strength, or consolation. You have reason, then, to hate them when they are spread out before you by the god of this world and his crafty emissaries, whose purpose is to hide from you the light of the knowledge of the glory of God in the face of Jesus Christ.

The same Divine enlightenment and holiness of heart, to which error and deception are abhorrent, exceedingly delights in God's most gracious and holy law. And this law, which the Psalmist loved, is the entire revelation of the mind of God as contained in the Scriptures of truth, which were all given by the inspiration of God, and are able to make us wise to salvation by faith in Christ Jesus. This is "the law of the Spirit of life"—"the perfect law of liberty"—"the power of God unto salvation."

Glasgow. A. M.

JUSTIFICATION.

By JOHN STOCK, DEVONPORT.

It was well said by Luther, that justification by faith is the doctrine by which the church stands or falls. A man may deny the doctrine of election, and yet be one of the elect; another may discard the doctrine of particular redemption, and yet be specially redeemed; and another may deny the truth of the certain and final perseverance of all the saints, and yet, by grace, may finally persevere.

But if he entertain opinions which clash with the gospel scheme of a sinner's acceptance with God, it is very evident his error becomes fraught in the most deadly and fatal consequences. If we are seeking justification by the deeds of the law, or are endeavouring to unite our own works with the work of Christ, in order to procure acceptance with God, it is evident that we are yet in utter darkness as to the first principles of salvation by grace; and that, should we die while under the influence of these delusions, we must eternally perish. There is, there can be, no alternative. Let us, then, claim our reader's attention to the important theme of the way and manner of a sinner's acceptance with the infinitely holy God. And—

I. *Let us enquire into the nature of the act of justification.*

And in order to explain this, let us consider the meaning of the term itself. Justification is a forensic term, or in other words a term of law; and denotes that act, by which a judge pronounces a prisoner innocent of the crime laid to his charge. A man is justified when he is declared guiltless of the charges brought against him. Justification implies three things: a charge of guilt, an examination of the prisoners, and a public declaration of his perfect innocence.

We thus instantly perceive that justification is materially different from pardon. To pardon, is to remit the punishment justly due to the *guilty*; but to justify is to declare a man *without* guilt. Those who are *pardoned*, have been previously condemned as guilty, and have had the sentence of the law passed upon them; but those who are *justified*, are acquitted of every charge alleged against them.

It is evident, however, that the literal meaning of the term will not apply, in all points, to the scripture doctrine of justification. There are, indeed, in the justification of a sinner, a charge of guilt, an examination of the criminal, and a full and perfect acquittal from every charge; but this acquittal is not the result of the prisoner's innocence, for he is guilty. The law, Divine justice, and his own conscience, unite in pronouncing him guilty; and their united testimony is irresistible. "There is none righteous, no, not one." "All have sinned, and come short of the glory of God." And yet there is a way provided by infinite wisdom through which the *guilty* sinner can be justified; a way which honours the Divine Being, secures the integrity and dignity of the law, and, at the same time, confers the highest honour and blessedness upon the guilty and rebellious! Jehovah is the Judge, before whom we are examined, and by whom we are justified: "It is God that justifieth." It is by him that we are accepted. The sinner has to stand at his tribunal, to be tried by his laws, to be confronted with his witnesses, and to receive his justification from his lips.

It may be proper to observe here that justification is an *act*, and not a *decree*. It is necessary to distinguish between the acts and decrees of the Almighty. Inattention to this distinction has produced a barren and unprofitable controversy upon the *date* of justification; some asserting that justification is eternal, and others that it does not take place before believing. Justification being an act, cannot be eternal, any more than effectual calling, or glorification. The decree to justify was certainly eternal, but so was the decree to glorify; if, then, we were eternally justified, because God eternally decreed to justify us, it follows that we were eternally called and glorified, which everybody admits to be an absurdity! There is a certain succession in the acts of God, though all his decrees are eternal. How clearly is this succession stated in the following memorable passage:—"Whom he did foreknow, them he also predestinated: moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Justification follows effectual calling, and therefore cannot be eternal. Before our justification, we are emphatically said to be "children of wrath even as others;" and it is not until we are covered over with the glorious mantle of the Redeemer's righteousness, received by faith, and imparted by grace, that we stand justified before the tribunal of heaven. Again do we assert that the *decree* to justify is eternal, but we cannot be brought to believe that the *act* of justification is eternal; nor are we aware of a solitary passage within the whole compass of revelation that in the slightest

degree favours that notion. Justification, then, is that act by which God, as the Judge of all men, accounts sinners righteous in the eye of law.*

II. *Let us consider the meritorious cause of our justification.*

We have already said that the persons justified according to the gospel plan are sinners. Their works have nothing to do in this matter. God can never pronounce them righteous on the ground of their own obedience, for he has plainly said, that "by the deeds of law," that is, any law, whether natural or revealed, "there shall no flesh living be justified." And again, that "a man is justified by faith without the deeds of the law." No language can possibly be plainer than this. It places it beyond the reach of doubt, that no sinner can ever attain to justification by his own works. Perfect and continued obedience is the only obedience that can justify a creature, and such we have not to present. It is equally certain that we cannot be justified partly by our own works, and partly by the work of Christ. The greater part of the Epistle to the Galatians is written in order to prove this. The inspired writer clearly shows that it is impossible to amalgamate justification by the works of the law, and justification by faith. The man who is trusting partly in the work of Christ, and partly in his own righteousness, for acceptance with God, is like a man standing with one foot planted upon the solid rock, and the other upon the yielding wave! Christ must be *all* our salvation, or we cannot be saved. Either we are complete in him, or we are yet exposed to the thunders and lightnings of Sinai. Nothing that we can do can add to the glory and completeness of the work of Christ. As well might we think of lighting a taper, to assist yonder sun in the illumination of the worlds, as attempt to add to the completeness of the work of Christ by our works. His righteousness perfects for ever every sinner to whom it is imputed.

The righteousness, that is, the substitutionary obedience of Christ, is the great and the only ground of a sinner's acceptance with God. The obedience of Immanuel, as the Surety of the everlasting covenant, is graciously imputed to every believing sinner; and by it he is rendered just and perfect in the eye of law. The *whole* of Christ's obedience, from the day that he entered upon the discharge of his office, to that crowning act of obedience, his submission to the agonies and degradation of the cross, is placed to the account of every believer, and secures his justification at the tribunal of eternal justice. We are not to suppose that the righteousness of Christ is divided into fragments. The whole of Christ's righteousness is imputed to every believer. It is "to *all* and upon *all* them that believe."

Christ, as a Surety, obeyed the law for each saint. He represented the whole of the church of the living God, and every member receives the gift of his perfect righteousness. When a surety pays a debt, the payment is reckoned to the account of the individual for whom the surety is bound, and is as valid and lawful as if the debtor had paid it in his own person.

It is thus with the righteousness of our glorious Surety, Jesus. His obedience is placed to the account of every believing sinner, and renders him as just as if he had rendered the obedience in his own person. The infinite glory and dignity of the person of Jesus render the obedience, which he paid, of value sufficient to justify myriads upon myriads of men. The law and government of God are more honoured by the substitutionary obedience of this *one* glorious Being, than they could possibly have been by the personal obedience of the whole multitude of the redeemed! The righteousness of Christ transcends in value and merit, the obedience of the entire human

* On this important point, the language of Dr. Gill [*Body of Divinity*] is worthy of a close perusal. He says "Now, as has been often observed, no new will can arise in God; God wills nothing in time, but what he willed from eternity; and if it was the eternal will of God not to punish sin in his people, but in his Son, then they were eternally discharged, acquitted from sin, and secured from everlasting wrath and destruction; and if they were eternally discharged from sin, and freed from punishment, they were eternally justified." Dr. Goodwin, also, in commenting on the transactions of the everlasting covenant, employs the following terms: "That God told him [Christ] as it were, that he would look for his debt and satisfaction of him, and that he did let the sinners go free; and so they are, in this respect, justified from all eternity."—ED.

race! Had every man obeyed the law, the law would not have been so glorified, or rendered so honourable, as it was by the holy life of Christ. The righteousness of the incarnate Son of God is more than equivalent, in the estimation of law and justice, to the obedience of millions of mere creatures! It is the fact of his Divinity that invests the obedience of Christ with such infinite dignity, as to render it available for the justification of "a multitude which no man can number."

The Scriptures abound with passages which prove the doctrine of the imputation of Christ's righteousness. Let us direct attention to the following:—"Blessed is the man unto whom God imputeth righteousness without works." "Christ is the end of the law for righteousness to every one that believeth." "Christ is made of God righteousness unto us." "His righteousness is *to* all and *upon* all them that believe." "He hath covered me with the robe of righteousness." "Surely shall one say, In the Lord have I righteousness and strength."

These, and other passages, clearly prove that the righteousness of the Mediator is the meritorious and procuring cause of our justification.

This righteousness is imputed to the believer by *the Father*. The Father places the obedience of Jesus to the account of his people, and accepts them in the righteousness of his dear Son. "It is God (the Father) who justifies." "It is he who makes his Son the righteousness of every one that believeth." "The Father accepts us in the Beloved." While the righteousness of Christ is the ground of a sinner's justification, it is by the Father's grace that this righteousness is imputed, and the sinner accepted therein. Though we are in ourselves guilty and condemned, in Christ we are perfect. If judged according to our own works, we should certainly perish; but being found in Christ, we can never come into condemnation. Transported with holy rapture at his acceptance in Christ, the Apostle triumphantly exclaimed, "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died; yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

We can never sufficiently admire the glories of the wondrous transaction of a sinner's justification. There are in it depths of love and wisdom which we shall never be able to fathom. Our sins were imputed to Christ—his righteousness is imputed to us: our sins covered him with shame and ignominy—his righteousness clothes us with glory and beauty: *those* drew upon him the fiercest vengeance of Divine justice—*this* secures our perfect acceptance at the tribunal of heaven: *those* crowned with thorns—*this* secures us a crown of glory: *those* closed his eyes in death—*this* will raise us to eternal life! Oh mysterious and merciful exchange! Wonderful and glorious transactions, by which our sins become Christ's, and his righteousness becomes ours; by which a guilty rebel is raised from the very verge of hell, and lifted to the highest pitch of glory and blessedness.

(To be concluded in the next.)

Fragments and Choice Sayings.

SOCINIANISM, AND ITS FEARFUL CONSEQUENCES.

HENCE it is that those who reject the Divine person of Christ, who believe it not, who discern not the wisdom, grace, love, and power of God therein, do constantly reject or corrupt all other spiritual truths of Divine revelation; nor can it be otherwise. For they have a *consistency* only in their relation unto the mystery of godliness. *God manifest in the flesh*; and from thence derive their sense and meaning. This being removed, the truth in all other articles of religion immediately falls to the ground. An instance we have in the Socinians. For although they retain the common notions of the unity and existence of the Divine nature, which are indelibly fixed on the minds

of men, yet there is no one truth that belongs peculiarly unto the Christian religion, but they either deny it, or horribly deprave it. Many things concerning God and his essential properties; as his immutability, immensity, prescience, they have greatly perverted. So is that fulfilled in them, which was spoken by Jude the Apostle, verse 13, "They speak evil of the things which they know not; and what they do know naturally, as brute beasts, in them they corrupt themselves." So they do in the things mentioned, whereof there are natural notions in the minds of men. But of *evangelical truths*, which they know not, they speak evil, and deride them. The *Holy Trinity* they blaspheme; the *incarnation* of the Son of God they scorn; the work of his mediation in his oblation and intercession, with the satisfaction and merit of his obedience and suffering, they reject. So do they whatever we are taught of the depravation of our natures by the fall, of the renovation of them by the Holy Ghost, and unto all other articles of our faith do they offer violence to corrupt them. The beginning of their transgression or apostacy in a disbelief of the Divine person of Christ; that being rejected, all other sacred truths are removed from their *basis* and *centre*—that which gives them their unity and harmony. Hereupon they fluctuate up and down in the minds of men, and appearing unto them under various deceiving colours, are easily misapprehended or disbelieved. Yea, there can be no direct proper representation be made of them unto the understandings of men. Dissolve the knot, centre, and *harmony* in the most beautiful composition or structure, and every part will contribute as much unto the deformity and ruin of the whole, as it did before unto its beauty and consistency. So is it with every doctrine, so is it with the whole system of evangelical truths. Take the person of Christ out of them, dissolve their harmony in relation thereunto, whereby we no longer *hold the Head* in the faith and profession of them, and the minds of them cannot deliver them from an irreconcilable difference among themselves. Hereon some of them are immediately rejected, and some of them corrupted. For they lose their native light and beauty. They will neither agree nor consist any where but in Christ.—*Dr. John Owen.*

THE LORD OUR RIGHTEOUSNESS.

THEN shall those blessed words of Scripture appear and shine in full glory, howsoever, they are often passed over in silence, and too much forgotten in our age: "For, as by one man's disobedience many were made sinners: so by the obedience of one shall many be made righteous. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." Then shall our blessed Lord shine in the complete lustre of that incommunicable name, JEHOVAH TZIDKENU, "the Lord our Righteousness."

And not only the atonement and salvation itself shall be the subject of our glorious admiration, but the way and manner how sinners partake of it shall minister further to our wonder, and to the glory of Christ. That such a world of poor miserable creatures should be saved from hell, by believing or trusting in grace, when they could never be saved by all their own works; that they should obtain righteousness and acceptance unto eternal life by an humble penitence and poverty of spirit, depending on the death and righteousness of another, when all their labour and toil in works of the law could not make up a righteousness of their own sufficient to appear before the justice of God; Christ will not only be glorified in their holiness as saints, but admired and honoured in and by their faith as believers. His blood and his grace shall share all the glory. Therefore, it is of faith, and not of works, that it might be of grace.—*Dr. Watts.*

GOD OUR KEEPER.

ADAM had his salvation in his own hands, he could not keep it. Esau had his birthright in his own hands, he could not keep it. The prodigal had his patrimony in his own hands, he could not keep it. If our soul were left in our own hands, we could not keep it. The world is a false keeper. The devil is a churlish keeper. The body is a brittle and inconstant keeper. God only is the sure keeper.—*Thomas Adams.*

Correspondence.

MINISTERIAL EDUCATION AMONG THE STRICT BAPTISTS.

To the Editor of the Primitive Church Magazine.

SIR,—At a recent meeting of your Society in London, one of the speakers is reported to have said that "he knew not where to look for Strict Baptist ministers to supply the numerous vacant churches who are yet faithful to the primitive communion of the New Testament."

I can confirm the substantial accuracy of this statement. But what is to be done? What will your Committee do? Is it true that you have but *one* young man under ministerial training? If so, what is to become of the Strict churches? Where *can* they look for pastors? One of two things appear to me to be inevitable, namely, that the churches must take up with some of those good but unimproved brethren who are chiefly known by the name of "supplies;" or plunge into the whirlpool of open-communionism as the only escape from their own wreck. Many, sadly too many, of the churches have already fallen into that *Slough of Despond*, and if any ever manage to get out of it, they never, so far as my observation has gone, get out on the side *nearest to the Cross*. No, Sir; communion is not the only grave particular that receives pollution in those "mixed" and muddy waters, but very profound doctrine besides is frequently swamped in that dismal Slough.

Or if the churches escape this fatality, then what follows? Generally speaking, and with some truly noble exceptions, they must content themselves with ministerial inferiority. Not in all cases, I am happy to say, for some of the best read and most efficient ministers it has ever been my privilege to hear have been self-taught spiritual men; but how they have battled their way up to their present position is only known to God and themselves. Allow me to add, moreover, that if I want to hear *sound* divinity, I invariably hear those men whom the Spirit of God has thus taught; but if I want a *dish of chaff*, or paltry and useless metaphysics, I should go to the feet of some B. A., whom the colleges have taught.

What, then, is to be done? Is there no remedy? I feel confident that there is; and am equally confident that God will bless any appropriate means to supply the churches with workmen who need not to be ashamed of their work. I would respectfully suggest, 1st. That *every* pastor who has been trained by your Society, should regard it as a duty to make an annual collection for *this specific object*, besides the one in some other part of the year for general purposes; and that he then take occasion to explain to his people the nature and advantages of this mode of ministerial training. 2nd. That every such pastor study and arrange to bring the subject before the neighbouring churches in his district, with a view to a similar collection among them. 3rd. That whenever it can be done, brethren of known influence and standing among the Strict churches be requested to give a week or two in each year to this special work, and under the direction of your Committee, to take certain districts where they are known to have most influence, or where there may not be appropriate agencies upon the spot to accomplish this object. 4th. That this very important subject be kept before our Strict churches in your pages as frequently as your other claims will allow.

Sir, I know our Strict churches as well as most of our brethren, and I feel certain that eventually we shall enlist their cordial support, provided that we convince them that by God's blessing we *are determined to do the work*. We ought never to have fewer than *ten* thorough men of God in training for our Strict churches. I have made these suggestions in the hope of raising the question, and if it should lead to the proposal of some better plan from some other quarter it will highly gratify,

A NEW TESTAMENT BAPTIST.

March 10, 1862.

P. S.—As annual subscriptions besides collections are indispensable in this work, I shall be happy from my limited means to subscribe one guinea annually.

MR. J. ELLISON AND THE ACCRINGTON BAPTIST CHAPEL.

To the Editor of the Primitive Church Magazine.

DEAR SIR,—In your number for this month, (May), I observe a letter from Mr. Williams, of Accrington, in explanation of an event mentioned in the narrative of the late Mr. John Ellison; viz., his exclusion from the church with which he had long been connected. On that letter I need not offer any remark, as most of your readers may on reading it be ready to say,—

"Too little abating, and too much implied."

In the postcript, however, Mr. W. thinks that I ought in fairness to have stated that Mr. Ellison was a "violent open communionist." This was rather news to me, for I do not remember to have heard before that Mr. Ellison *avowed* himself an open communionist. But if such was the fact in some part of his life, and especially during Mr. W.'s acquaintance with him, it proves that he and his more "violent" friend Mr. Griffiths, must have some strong reason for standing aloof from the church, and seeking refuge among their strict brethren. In fairness now, I must add, that both Mr. Ellison and Mr. Griffiths expressed their full concurrence that the church at Barnes-street, should be founded on strict principles. Were those "violent open communionists" convinced of their error? Or were they ashamed of the vacillating conduct of their former associates in regard to the great fundamental truths of the gospel? Yours truly,

JOSEPH HARBOTTLE.

Oswaldtwistle, May 12, 1862.

THE ENGLISH VERSION ON "BAPTIZE."

DEAR SIR,—It has for some time been a matter of surprise to me why the translators of the English version of the Holy Scriptures should leave the word "Baptize" untranslated; and not having been able to meet with any authentic account of the reason why, I have been induced to apply to you to request that through the medium of your valuable periodical, you would give the reason why. I am, dear Sir, your respectfully,

JOHN PORTER.

Cuanille, April 23, 1862.

Poetry.

"ARM WARRIORS, ARM."

The Christian Warrior's Battle Song.

Arm Warriors, arm; the foe is strong,
The battle fierce, the conflict long;
The Prince of Hell, with frowning might,
Aloud defies you to the fight.
Arm Warriors, arm; hurl back defiance,
On Heaven's sure word place firm reliance.

Arm Warriors, arm; awake, be bold,
The lion prowls about the fold;
Awake! or while you idly sleep,
The foe breaks in upon the sheep.
Arm Warriors, arm; shout "No surrender!
The Lord of Hosts is our Defender."

Arm Warriors, arm; a fiery dart
Is aim'd at every warrior's heart;
Uplift the shield, and rest no more
Until the raging fight be o'er.
Arm Warriors, arm; unfurl the banner,
And raise the battle-cry, "Hosanna."

Arm Warriors, arm; the crafty foe
Lurks but to deal a secret blow;
Gird on the sword, and in its might,
Go forth and put the foe to flight.
Arm Warriors, arm; the great deceiver
Shall fly before each weak believer.*

Arm Warriors, arm; your Captain calls,
And bids you watch upon the walls;†
His matchless power and wakeful eye,
Shall guard where thickest arrows fly;
Then Warriors, arm; be firm and steady,
And at your Captain's call stand ready.

Arm Warriors, arm; a noble prize
Awaits each conq'ror in the skies;
There all who fought and stood their ground,
Are with immortal honour crown'd.
Then Warriors, arm; a prize all glorious
Awaits the brow of the victorious.‡

Manchester. WILLIAM STOKES.

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* Eph vi. 10—20. † Isa. lxii. 6; Ezek. xxxiii. 6, 7. ‡ Rev. ii. 10; iii 21.

Reviews.

The Decrees of God Vindicated: being a Treatise on the Afflictions of Job, &c. By WILLIAM ODLING, Author of "Light on the Gospels," &c., &c. London: Houlston and Wright, Paternoster-row; and W. Holmes, 3, New-street, Dorset-square, N. W. Pp. 102.

Writers of the class to which Mr. Odling belongs, make no pretensions to style, logical deduction, and frequently not even to common grammar. Yet we cannot conceive of any solid reason for this neglect; for admitting that human learning is sometimes abused, it does not follow that a careless independence of the laws of thought and language is the *sure* guide to success. What merits to be written at all, is worthy of being written *well*, and a slovenly style is no better as a recommendation to Christian truth, than a slovenly dress would be to a Christian man. Doubtless a decent dress makes a Christian man no better, but it certainly makes him no worse; and when we remember who it was that became in inferior matters "all things unto all men," no possible argument can be urged against copying his example.

We make these remarks, because we have frequently had occasion to regret that excellent brethren who otherwise write well on behalf of "sound doctrine," appear to disregard altogether the *style* in which they convey their thoughts; as if it were beneath the dignity of their theme to obey the laws of their own mother tongue. We *deeply* regret this culpable affectation, as much on their own account as on account of their productions, and would once for all remind them that from the time of the wise Solomon downwards, all writers who wish their works to be *read* (and why write at all if they do not hope to obtain *readers?*) have "sought to find out acceptable words:" Eccles. xii. 10.

With some of these exceptions as to style and grammar, Mr. Odling's work is a valuable one, and will repay a careful reading. He does not enter into any profound enquiry concerning the nature of "the Decrees of God," but goes sufficiently deep for all practical purposes. In reference to the affliction of Job he says, page 47, "God agreed in his eternal mind, by decree or foreordination, for wise ends and purposes, known only to himself, to permit it; therefore, did not wish to prevent it, but was determined to overrule it in the end, for Job's and his people's good, and his own honour and glory, though mysterious to finite creatures. Therefore, God agreed not with Satan or any other creature, but with himself, not to prevent the persecution, but had no hand in effecting it."

This, in plain language is a scriptural view of the case, and *the principle* of the Divine conduct in this particular instance, applies to every form of evil throughout the universe, even that of sin itself. Indeed, on no other principle can evil, either in its origin or any of its subsequent aspects, be accounted for without reflecting upon the character of the ever-blessed God, which would be direct blasphemy. It was a *permissive decree*, or a decree to permit that allowed it to appear at all, and the same permissive decree and no other will account for the afflictions of Job and other good men in all ages of the world. Apart from this, there is no alternative between tyranny on the one hand, or defect on the other, neither of which can be imputed to Jehovah without robbing him of every moral quality essential to the nature and being of God.

This, in substance, is the doctrine of Mr. Odling's little book, and the author sustains it with considerable skill throughout. Yet, in a few places, he writes without due care, and in these instances he falls little short of a self-contradiction. For example, at page v. of the preface, and at page 55 of the work where he says, "But, though God DECREED sin," and again "Nothing occurs by chance or contingency, with God. Nor did sin, or moral evil. It was DECREED, as well as salvation." These, to say the least, are unguarded expressions, and go a long way towards the overthrow of the purpose of the author's whole work. Elsewhere he wisely guards the doctrine from these bald and unscriptural statements; why, in these and a few similar passages he has abandoned himself to such loose expressions is not explained. As they now stand, they are anything but recommendations to an otherwise very creditable production.

Aids to the Development of the Divine Life. By the Rev. J. BALDWIN BROWN, B.A., minister of Claylands Chapel, Clapham. Nos. 4, 5, 6, and 7. London: H. J. Tresidder, 17, Ave Maria-lane.

A theology without principles is but a statue, however pure its form, and perfect its proportions. It may confer honour on

the skill of the artist, and prove a beautiful object *to look at*; but what earthly purpose it can serve among living men, has never yet been made to appear. It may garnish an alcove, furnish variety to some long drawn vista, or decorate the hall of some wealthy mansion; but for any of the purposes of *life*, it is about as useful as the long imagined inhabitant of the moon.

Such, we are sorry to say—and we express it with real unwillingness, is the theology of Mr. Brown. It is void of great principles, and labours hard after fruit upon a tree that nowhere exists. It, however, abounds with verbiage, and in this it reminds us of a caustic allusion of one late eminent statesman, made to another of a different school, that he would give no *measures*, but he will give you "words, words, words,—by bushels full!" As a theologian, the present author may take rank with that deceased celebrity.

What besides can a system supply, that deals in such empty generalities as the following!

"This is not at all a favourite view of the church and its privileges with some—and some, too, who undertake very loudly to speak for God, and to interpret his mind to the world in our day. Their favourite notion is, not that the church is composed of all who will obey the drawing of God, but of those on whom God has, in the exercise of his sovereign will, set a mark, and whom he so draws as to compel them to come. The church, on this supposition, consists, of course, of a strictly privileged class, in whose privileges the outside world may never hope to share. The man who is unmarked, whom the sovereign election has passed by, may look in, just as a beggar might peep wistfully into a banquet hall which is open only to kings. Whoso can believe that this is a true account of the ways of God, of the God who is love, let him believe it. I thank God that I find it impossible. God calls all,—he calls you. The banquet is spread for all,—it is spread for you. The door is open to all,—it is open to you. The message is pressed on all,—it is pressed on you. The servants lay hold on all,—they lay hold on you, and compel you, by the soft compulsion of love, to come in." No. 4, page 5.

"In our day," says Mr. Brown. Has he ever heard of an Augustine, a Calvin, a Beza, or a John Knox? Does he happen to know anything of a Dr. John Owen, or a Goodwin, a John Howe, or a Jonathan Edwards? Men, we presume, upon whom even Mr. Brown would hardly venture to cast the sneer, that they undertake "very loudly to speak for God, and to interpret his mind to the world *in our day*." We beg to remind him that not "in our day" only, have there been men who have held a nobler belief than human "free-will" ever yet furnished to the world, but in every age, as any child in divinity must know; and it will require something more than a sneer to banish it from the world. It will demand much more of strength than Mr. Brown possesses, to drive from the true church of God the honest belief that there is at this present time also, "a *remnant according to the election of grace*." If Mr. Brown thanks God that he finds this belief "impossible," we can only say that he is entitled to our pity as one who has yet to learn the first principles of the "Divine life."

BRIEF NOTICES.

Baptism faithfully declared according to the Word of God. By JOHN NORCOTT, pastor of the first Particular Baptist church in London, about 1670. Carefully revised and republished by J. A. Jones, 50, Murray-street, City-road, London. This tract of thirty pages is worth its weight in gold, whether we regard its simplicity, power, or scriptural character. It should be read by every Baptist in the world; and we thus publicly tender our best thanks to Mr. Jones for its re-publication. For its compass, it has no equal on the doctrine of believers' baptism; and when we inform our readers that it can be had post free for *four stamps*, from Mr. Jones at the above address, we think that very many of them will write for a copy.

The Lion slain, and the Lamb exalted; being a memoir of the free and unmerited goodness of God towards JOHN CORBITT, Baptist Minister, Orford-hill Chapel, Norwich. A more interesting memoir than this, so far as it has gone, we never remember to have read. But as this is only one part out of four or five, we prefer waiting until the whole is complete, and then submitting the entire work to a general review.

Salvation Indeed. By WILLIAM PARKS, B.A., Openshaw, Manchester. London: W. H. Collingridge. The doctrine of this tract is good, but the tone is dogmatic. The writer is deficient in that grace that prompted one of old so to manage the cause of truth that he "might by all means save some!" The wisdom of the serpent is perfectly compatible with the gentleness of the dove.

Cross Bearing. By NEWMAN HALL, L.L.B. London: James Nisbet and Co., A little

book with a good aim, but wanting in evangelical motive.

Hart's Hymns. Roan tuck, gilt edges. London: W. H. Collingridge. This is the most beautiful and portable, as well as the cheapest edition, of these excellent hymns yet given to the public, and deserves a large sale. It is a handsome gift to a young person, and will be found, we hope, in the hands of all who can appreciate the sweet songs of the sanctuary. Its price is but 1s.

Intelligence.

Foreign.

SAXONY.

[For once we give Mr. Geissler's report *verbatim*, with one or two slight exceptions. Our readers will therefore excuse the imperfect English of our laborious missionary. They will, too, we think, be rather inclined to thank us for giving them in full, what we regard as one of the most interesting communications hitherto received from Saxony. —ED.]

MY DEAR BROTHER W.—Being a few days at home, I just use the opportunity to give account of my time since I wrote you last, which was in the beginning of March. But having not the language, I cannot give you an excellent report; but only tell in broken sentences, what I hope with God, we have been doing.

Having preached Sabbath, the 9th of March, in Halle, the following day I went, in company with a Bible-colporteur of the great British Bible Society, to Cönnern. The spacious hall was again crowded to excess, but the devil was also present. Whilst many were anxious to hear, others tried continually to disturb the meeting; so that it was almost impossible to get on in preaching, and to be loud enough. I cannot describe it to you; but, occasionally, it is as if I were preaching in hell, and must preach as if for the last time. When again I entreated the multitude to be quiet, at least as long as we hear God's word, and said, "If I were a lying prophet, and preached there is no God, no hell, and no judgment, and how they should eat, and drink, and be merry, &c., that would be a preacher for this people." The most of the crowd shouted "Hear hear;" saying as much as Yes, yes, and so expressed what spirit's children they were; but I commenced again with the Lord's help. At the close, the police arrested the two chief disturbers, the one of whom was then, and I am sorry for it, cruelly dealt with, and beaten by the many who had been desirous to hear; and the other one soon afterwards hanged himself. (2 Cor. ii. 15, 16.) They confessed to have been bought by the leader of the Rationalists, who intended to win a victory, but have that night suffered a great overthrow. So the whole was still a victory on God's side.

The next day I went to Löbejün, where, formerly, the population was a similar one, but where I have preached already several times, and with success, that now I have quiet and still crowded audiences.

Wednesday, the 12th, travelled to Wurp, where I had engaged to preach that night. Here it is where I also meet a rough and lost sort of people, who on former occasions would beat me. I only wished you could for an evening attend such a meeting. There you see a large dancing-hall lighted; a number of people are already coming, but just in their clothes and rags in which they leave their sugar-houses, farms, &c. The first who enter, male and female, will, under shouting, dance, or rather jump, in the wildest manner round the hall, till others are getting in, so that there is no more room for it. When I, then, come, there is still the greatest noise; others are then pressing in, and just as wild beasts, their faces expressing a wild, scorning, and disturbed spirit. To this they smoke their pipes, keep on their caps; some laugh, others speak together, till I come and ascend the orchestra. For this time, I preached on faith and unbelief, eternal life, and the wrath of God. (John iii. 36.) It is in such assemblies most necessary to speak forcibly, as one who has authority, interesting and heartily to get their attention. For this time, the Lord gave much grace, and the words seem to find hearts; and they left in a better state of mind and manner than they came.

Lord's-day, the 16th, preached in Halle, in our usual services, on the grieving of the Spirit, and the sufferings of Christ.

Monday, the 17th, went by train to Schkeuditz, where they would not let me preach; the over-minister of the place said, when I made arrangements the days before, "There is no necessity at all to preach in

this place; the inhabitants are all Christians, good enough;" and the magistrate, as I went to him, said, "Sir, by no means can I allow a large meeting, and not even for preaching, for there will murder and killing take place. You don't know what a rough set of people are living here, especially in those iron foundries." I told him, that just because of this, there was the greatest necessity for preaching God's word, and that will cultivate, aye, convert the people. But I did not get the permission; still I hired the largest hall, announced the meeting, and at the certain day, preached, under the Lord's blessing, to a large audience,—to that people who were too good for the pastor, and too bad for the police. The next morning I visited again the same burgomaster, who now rejoiced over the meeting, and, as many others, desired me to come soon again. I then travelled all day to reach Lützen, where, in the largest hall of the town, I preached on heaven and hell, to attentive hearers. The next morning I was expected in a new large place in Borwitz, where, when I arrived, not only the hall, but also the rooms, besides the stairs, the windows, and all places, were crowded. The Lord graciously gave heart and words, spirit and life, to proclaim the good tidings, and we trust to eternal success. I received already repeated invitations to preach soon again. Having done, I returned to Kötschau, where a number of our brethren, three of whom I baptized some time ago, are living. Here I held a church-meeting, in which, by examination, we received a young girl, the fruit of our labours; we then went to a pool to administer the ordinance; having returned, we received her under an address and prayer, into our midst, and then sat down at the Lord's-table.

The same day, I went to Merseburg, where, in the evening, I preached to a large and attentive audience. Having done, one of the ministers of the State church (our greatest enemies) came to the platform, to warn the people against me as a Baptist, but commenced his speech as follows: "You have now preached a second time in this town, and I must testify that you have preached the truth, and the pure truth as it is in Jesus; and that there is no salvation in any other, nor any other name under heaven, &c., but you should go to China or Africa; for here there is no necessity at all for preaching the gospel; for I can assure you that all the inhabitants of this town are Christians indeed," &c. I, of course, answered him to his speech, and the discussion continued for some time, till the minister, rather confounded, left the place; being told by his own people, that the greater mass of the population were no Christians at all.

Having spent a few days at home, in reading, writing, and meditating, on Lord's-day, the 23rd, I preached in Halle, on the Law and the Gospel. On Monday noon, I went by the train to Calbe, a town near Magdeburgh, where I was expected, this being the very seat of Rationalism. Having, with the Lord's help, preached at night to a large number of people, at the conclusion, one of the clergy present spoke to some rather loudly of "the fatal errors of the Baptists." I went to him, and told him to cause no quarrel here, but let the people quietly go home again. However, for quarrelling he was come, and quarrel he must; so he commenced with me in asking me, "Are our children Christians?" I did not answer him positively, but with a counter-question: "What do you understand by a real Christian?" To which he answered, "All who are baptized (sprinkled) in the church;" and now he was himself in the trap in which he wished to have me. I showed the people that baptism, even immersion, makes no Christians, and gives no salvation. Still the minister tried to prove that absurd doctrine of baptismal regeneration. When, after some dispute he went, he cried once more at his going, "Our foundation is baptism!" I answered, "And our foundation is Christ!" but again he called back, "And our foundation is baptism!" I am sorry for him.

On Wednesday, the 26th, having been also in Magdeburgh, I preached again in Calbe, in another hall. The above minister with some colleagues, was again present, but for this time went away quietly. May the Lord's blessing rest on his word here, where I was, as if on a field of dead bones; and even by sunshine, it would require a lantern to find out a Christian.

On the coming Lord's-day, I preached again in Halle, on Loss for Christ; and in the evening, on the Invitation of Christ. Several souls seem to be coming, but as usual, slowly.

APRIL.—During the first days of this month, I was much engaged in arranging the house I hired to hold regular meetings in. From two rooms, I took away the wall, to get a hall; procured a desk (pulpit), banks, lamps, and all things necessary; which arrangement caused me an expense of nearly £6, besides the quarterly rent of about £5. I paid the preliminaries, with some other expenses: it was almost the whole of my salary I spent thus; still it was needful; and I am happy to give it

Him from whom I got it. And now that we have a place in this town for Jehovah our God, in which he shall be adored and preached according to his will, and which place shall be his workshop, may he crown our efforts with success, in the conversion of many precious souls!

On Thursday, the 3rd, followed an urgent invitation to Harsdorf, where I found a great meeting of nearly two thousand souls, who then listened even with eagerness to the gospel we testified. Having done, I could scarcely receive all the hands, and thanks, and invitations. It is my custom, generally, as soon as the meeting is over, to disappear at once. In some places I must escape, because they would throw me out; and in others, because they would make me their king—still more dangerous.

On Sabbath, the 6th, the opening of our new preaching-hall took place. In the forenoon, after the prayer-meeting, I preached on the spiritual temple of God (Eph. ii. 22); and in the afternoon, on the theme (subject) of all our sermons: "Christ crucified." (1 Cor. i. 22—24) The hall was nearly filled, and the services blessed.

On Monday, the 7th, I walked all day to Glaucha, where, in the evening, I preached to an attentive audience in the dancing-hall.

Tuesday, the 8th, went to Wellauna, where, to an equal assembly, and in an equal place, preached under the Lord's richest blessing. Many had come from a neighbouring town, in which I should have preached some time ago, but was hindered by the secular clergy of the place.

Wednesday, the 9th, I went to Söllichau, where the enemy would not let us get on either; but with the Lord, we succeeded; and it was my pleasure to proclaim at night, to above a thousand hearers, the salvation *needed*, and to be *found* in Christ Jesus. The next day I went home again. (N. B. I wish to remark, that I don't write of all the things that are to be done, or ways to be gone,—it is impossible.)

Having preached on Lord's-day, the 13th, twice again in Halle, I travelled to Roitsch, whose population was gathered in their ball-room, and then listened there to the gospel testified.

Tuesday, the 15th, I preached in Pouch, under much assistance of the Holy Spirit. After the meeting, a young woman applied for baptism; she had been brought to Christ through the sermon I preached there eight weeks ago, and has, indeed, become a loving child of God, thanks be to Him.

Wednesday, the 16th, I preached in B., on the sufferings of Christ; where also an attendant of my former meetings there applied for baptism, and proved to be born again.

On Friday, the 18th, the so-called Good Friday, I preached in Halle.

On the following so-called Easter days, a great feast and conference, to which I had been invited, took place in our new meeting house in Halle. I was so happy to have thirty-six brethren and sisters with me and at table; amongst these also, the poor persecuted members from Oederan, whom the police would not let go, because, having said it in their integrity, they would go to Mr. Geissler; but they escaped at night. These were indeed glorious days; the Lord himself was present, and walked amongst us; and we all enjoyed his richest blessing in our services, in which I preached the resurrection; 1st, of Christ, and 2nd, of all the dead, both just and unjust. Then in our church-meetings, in which we received two converts, and one penitent backslider. And in the conference meeting, in which, amongst other things, and I dare scarcely tell you of, I was through all my declining, not only chosen, but constrained and entreated by all the brethren, to be, as long as our worthy Committee leaves me here, their pastor. I cannot speak of all the particulars, but only say, the Lord has done us good, blessed us in the past, and given us a good and encouraging prospect for the future. Praise be to him.

P. S. So far, so good; but if I let you look into the interior of Saxony—the kingdom—you would be surprised; and by such darkness and restraint of conscience, you would see no way through.

My other petition to the ministry, to be permitted to visit Oederan again, from which I am banished without having done anything amiss, simply for being a Baptist, has now also been answered, and in a negative; aye, I am now more strongly forbidden to visit the brethren there, than before, and this for ever. To this, I am sentanced to pay above seven dollars for taking the liberty to hand in a petition for the abolishing of my banishment. If you wish, I will send you the next time the sheets I got. Indeed, never a country has been so shut up, and hostile against us, than Saxony. Not the people, nor even the king, but the clerical power,—the chief priests of the Catholic and Lutheran State Church.

May God soon perform what he has prophesied in his book, Rev. xviii.

Commending myself and our mission-field to your, and all our English friends'

prayers, we shall proceed; and in the same time, remain your servant in the Lord Jesus,

MORITZ GEISSLER.

Halle a/s, April 28th, 1862.

Metropolitan.

BAPTIST EVANGELICAL SOCIETY.

THE ANNUAL PUBLIC MEETING.

Was held at Salem Chapel, Meard's-court, Soho, on Monday evening, April 28, 1862. The Rev. W. STOKES, of Manchester, presided.

After singing a hymn, and prayer being offered by the Rev. G. WYARD, one of the Secretaries read the report and the Treasurer's account.

The CHAIRMAN then delivered a most interesting and comprehensive exposition of the principles, objects, and operations of the Society, of which the following is a very brief outline:—

There can be no doubt of the importance of the principles, which it is the object of this Society to maintain and extend. We are doubtless in the minority, but we do not and will not despair; we are quite sure that sooner or later the truth will prevail. Sentiments which are popular are easily maintained, but the support and defence of those which are unpopular is most praiseworthy and honourable, and puts the sincerity of their adherents and advocates to the test.

As to the enquiry whether there was in the origin of the Society, any necessity for *distinct* and *separate* action we have no hesitation in answering that question in the affirmative, and that necessity still exists, or we should not persevere in the face of so much reproach and opposition.

There were three objects contemplated by this Society.

First. The communion of the body of Christ in the Lord's-supper. And the question that has arisen is most important, viz., shall they be recognized as belonging to the church of Christ who submit to the law of Christ as to its constitution, or those who refuse to submit—the baptized or the unbaptized; we maintain that the latter cannot be scripturally recognized as belonging to the church or entitled to partake of the Lord's-supper with a church established on the principles of the New Testament.

Another main object of this Society was, and is, the defence and dissemination of the doctrines of the gospel, or as they are generally denominated, the doctrines of grace.

The Baptist churches as a whole, have grievously departed from these fundamental principles. I have travelled through the length and breadth of the land, and I regret to be compelled to say, that if I wanted to hear the lowest Arminianism I had only to go into certain Baptist chapels to hear it.

These doctrines have been, and still are, honestly and fearlessly maintained by this Society, and its organ the *Primitive Church Magazine*.

The third grand object of this Society is to find and encourage suitable men, who shall go forth to preach the unsearchable riches of Christ, and establish or preside over Christian churches, founded and conducted on New Testament principles.

To find men in the present day sound in the faith and firm in their adherence to it, is a most difficult matter; but to find *gentlemen* to go amongst the *aristocratic* and *fashionable*, is almost the easiest thing in the world. A threat has been recently uttered: a certain person is reported to have boasted "That he would break us up." It will, however, take more than a *metropolitan notoriety* to break up any cause that is founded on the *Word of God*.

The Chairman, then called upon the Rev. JOHN STOCK, of Devonport, to move the following resolution:

"That this meeting regards with great satisfaction a growing interest among the churches in the operations of the Baptist Evangelical Society, and trusts that by this means, under the blessing of God, its resources will be sufficiently enlarged to enable the Committee at an early period to supply a larger number of faithful men as pastors to the numerous Strict Baptist churches, who are concerned to preserve among them the ordinances of the Redeemer as enjoined in his holy word."

Mr. Stock, during a very admirable speech observed,—

I have been connected with this Society from its birth, and though it is not so hearty and strong on its legs as we could wish, still it is a *proper child* and ought to live and be supported. I admire the spirit of the Report that has been read, for while it speaks out clearly, it says nothing that is calculated unnecessarily to wound the feelings of any. The speaker then enlarged in a very scriptural manner on the qualifications for the Christian ministry; observing, that a minister ought to be, undoubtedly, converted to God—regenerate, and the subject of the new birth,—possessed of sound intellectual and communicative powers—evidently called of God to the ministry, and sound in the *faith*, holding fast the doctrines of special grace, and pre-

pared, at any cost, to maintain them. When you find such a man, take him in hand, encourage him, and teach him all you can.

To illustrate the importance of ministerial education, he stated the following fact; that the notorious Joseph Barker endeavouring, on one occasion, to make himself and the audience merry at the Apostle's expense, was holding up to ridicule his statement that "The love of money is the root of all evil." A minister of Christ happened to be present, and requested to be allowed to reply, on being permitted to do so, he took out his Greek Testament, and observed, that the original might be more properly rendered, "Covetousness is the root of all evil;" and making use of the opportunity, he entirely confuted the reasoning of the infidel lecturer, and carried nearly the whole company with him.

Mr. Stock closed his address by observing, There is a special reason why we should sustain and extend the operations of this Society, namely, the difficulty we find in supplying the destitute Strict Baptist churches, and quoted a case at some length in proof.

The Rev. JOHN BLOOMFIELD in seconding the resolution said,—I have perfect confidence in the principles of this Society, even though I may have some doubt as to the growing interest said to be taken by the churches by the resolution I second. I know and have often experienced the disadvantages connected with the want of a good sound education; but what we want above all things is, more love to Christ, to his truth, to one another, and to souls.

The Rev. E. PARKER, of Farsley, in supporting the resolution said,—If there be not a growing interest amongst our churches in the objects and operations of this Society, there *ought to be*. The principles it maintains demand it, and its operations claim it. Just find us another Society that is doing more with less money, before we adopt the language of complaint. As to education, many suppose that it makes a man misty and proud; it is not, however, his education that leads to this result, but the amount of ignorance that remains. It is a simple and practical method which this Society employs. Let the young men go where they can be actively and usefully employed, while diligently studying the word of God and preparing for greater usefulness in the church of God.

One of the Secretaries having, in a few words, mentioned several facts that fully justified the statement of the resolution, it was carried unanimously.

The second resolution, moved by the Rev. P. PROUT, of Haslingden, was,—

"That this meeting entertains the most devout gratitude to God for the success with which he has been pleased to crown the earnest labours of Mr. Förster in Denmark, and Mr. Geissler in Prussia and Saxony; and would urge upon the churches to render increased support to missions which have been blessed in an eminent degree with the smiles of Him who has declared that his word shall not return to him void." The speaker referred somewhat extensively to the fields of mission labour occupied by this Society, and to the state of Germany in particular, with respect to religion; but we are sorry that we cannot do justice to his remarks in this brief report.

The resolution was seconded by the Rev. JOHN WEBB, of Ipswich, who, in reply to a request to speak for ten minutes, observed, "Will you take a *little* wine?" said a lady to Dr. Johnson. "No madam," he replied, "I cannot take a little, without being tempted to take more." Now, said the speaker, as I cannot boast of the ability to make a speech within ten minutes, I am almost disposed to reply in the negative after his example. Mr. W. then proceeded to give a very clear exposition of the distinction between objective and subjective truth, about which so much has been recently said; and ridiculed the conduct of those who prate against the one, and in favour of the other.

The collection having been made—

The Rev. A. P. FORSTER, the Society's missionary in Denmark, rose to address the meeting, and was greeted with a hearty reception.

Mr. F. said, I am very glad of this opportunity of meeting you, dear Christian friends, and of presenting to you, in the name, and at the request of your brethren in Denmark, their sincere and hearty thanks for your sympathy with them, and the help afforded them in the time of their necessity and trouble. For the last twelve years I have spoken chiefly in the Danish language, and feel some little difficulty in freely addressing you. About twenty-five years ago, there was not a single Baptist in Denmark,—gross darkness covered the land. There was very little of the truth: much form, but little or no power.

As to the Bible, it was not easy to find one. A brother in the ministry, having on one occasion left his Bible at home, asked for a New Testament; and after searching for a long time, they at last brought him a book of printed sermons, supposing it to be the word of God; and often when I am preaching, they refer to the printed ser-

mons of the Lutheran Church, as if they were of the same authority as the word of God.

In 1838, the first Baptist church was formed at Copenhagen: a world of opposition originated, but chiefly from the ministers of the church, as by law established there. Many were fined and imprisoned; nevertheless, the cause prospered. The persecution raged for nearly ten years. About 1848, there were only three churches, with about 300 members; now we have sixteen Strict Baptist churches scattered abroad, with 1670 members, in 1861. Now we have great liberty in Denmark: we may go and preach anywhere, none daring to make us afraid.

Persecution having ceased, the devil has employed other means, even the introduction of various destructive errors, such as the denial of the Trinity, of the Divinity of Christ, the introduction of the notion of sinless perfection, and of Mormonism, with its monstrous delusions. We have scarcely any educated men employed in the mission-field in Denmark; they are nearly all plain men, who labour without fee or reward, except the Master's smile and benediction. We have frequently very many miles to walk, as we have not the conveniences for travelling, as in England. I have known some, who have set out on the Saturday, travelled all night between twenty and thirty miles, and returned for their labour on Monday. Three aged females walked 15 English miles in order to be baptised. Thus the Lord is blessing and prospering us.

The third and last resolution was moved by the Rev. P. DICKERSON, and seconded by the Rev. JOHN HOWE, of Stacksteads.

"That the thanks of this meeting be presented to Mr. Stokes, for his great service rendered to the Baptist Evangelical Society, and for his kindness in presiding on the present occasion; and that the grateful acknowledgements of this meeting be also tendered to the pastor and deacons of Salem Chapel for permission to hold the present meeting in their place of worship." The meeting was concluded with the doxology and benediction.

BAPTIST TRACT SOCIETY.

THE twenty-first Annual Meeting was held on Thursday evening, May 1, 1862, at Salter's Hall Chapel, Cannon-street, City. Henry Everest, Esq., of Rochester, presided.

A goodly number of ministers and friends having assembled for tea at five o'clock, the public meeting was commenced by the Rev. J. S. Anderson giving out a hymn, and the Rev. John Howe offering prayer. A note from the Rev. H. Dowson, of Bradford, was read, explaining the reason of his absence.

In his opening remarks, the chairman said,—I am with you this evening for the first time, though I have long desired the opportunity. It is quite unnecessary for me to say anything in defence of tracts and tract societies, for God has set his seal of approval upon them. Why do we need, and why have we a *Baptist* Tract Society? We have other great societies, and innumerable tracts of various kinds published and circulated; and we love all those who love our Lord Jesus Christ in sincerity. But the work of this Society is very similar to that of the Bible Translation Society. They have left undone a part of the work, which we feel called upon to do. A part of God's testimony is omitted by them; this lack of service we endeavour to supply. We hear much of truths that are said to be essential, and non-essential; but there is no foundation for any such distinction in God's word.

I am aware that some think we make too much ado about baptism and communion: but look abroad, and see what is the state of Christendom. In some respects, the Christianity of the day is worse than heathenism. And how has this been brought about?—even by a gradual departure from the truth. There are certain special periods in our history. In some respects, the year 1862 is peculiar. I am glad to join the Society in this year of special effort; we have need, however, of the wisdom of the serpent, and the harmlessness of the dove.

The chairman then called upon the Rev. P. Gast, the secretary, to read the report, which embodied the following facts:—

During the year, seventeen new tracts have been published. From Oct., 1841, to Dec. 31, 1860, the number of tracts and handbills printed is 2,990,000; and from Dec. 31, 1860, to Dec. 31, 1861, 109,500. Total, 3,099,500.

The applications for grants of tracts during the past year have been very numerous, to which the Committee has responded with considerable pleasure. Tracts of the value of £5, were voted to the Secretary of the Baptist Irish Society for Ireland. A grant was also made to Mr. Veller, of Sydney, New South Wales, and to Mr. Oncken, of Hamburgh; besides several grants for home and foreign parts. A sum of £12 has also been voted to assist brother Wiberg, of Sweden, to translate, print, and circulate tracts in Swedish.

E. JAMES OLIVER, Esq., the Treasurer, read the Treasurer's report; from which it appeared that there was a balance in hand of £6 3s. 5d. The Treasurer also observed that there were no salaries paid, or any collector's expenses; and that a friend, during five years, had sent three £10, and one £5, from South Africa, and instructed him (the Treasurer) to announce another £5 this evening.

The chairman then called upon the Rev. W. K. RYCROFT, of Grand Cay, Bahamas, to move the following resolution:

"That the report, an abstract of which has been read, be adopted and printed. That the brethren, whose names will be read, be the Officers and Committee for the ensuing year."

In the course of his speech, Mr. R. said, England expects every man to do his duty, and Christianity requires no less. "Whatsoever thy hand findeth to do, do it with thy might." This Society has done what it could. The church of God is said to be "the light of the world"—"a city set upon a hill, which cannot be hid." It may be a *congregation*, but not a *church of Christ*, that does not observe these mottoes. Do we speak of difficulties, when was it the church had not to contend with them? The devil will never allow the progress of the gospel church uninterruptedly. "Be it unto you according to your faith," said Christ. What are difficulties in the way of Omnipotent power, wisdom, and mercy. From my youth, I have had the honour of being a tract distributor, and have circulated them at home and abroad. I am also a thorough Baptist. They are all Baptist churches in the Bahamas Islands. When pleading for believer's immersion, a Catholic priest said, "What you have told us is very true, but *our church has been pleased to make an alteration.*" They have an image of John the Baptist, which they immerse once in the year with music, &c.; and they call me the brother of John the Baptist.

The resolution was seconded by Rev. T. W. MEDHURST, of Coleraine, who said,—I feel great pleasure in being present to advocate the claims of the Baptist Tract Society. The Chairman said, we were in a *minority*, but I maintain that this is our *majority*, and that the Society has arrived at the age of manhood. Truth, however, can never be in the minority. For the last nineteen months, I have been labouring in Ireland, and I can testify that great advantage has been derived from the circulation of your tracts in that country. The opposition that we meet with is an evidence that our principles are gaining ground. The Baptist Tract Society has been spoken against by the Presbyterians and others. In a tract recently circulated by the New Row Young Men's Christian Association, the writer says,—"The Anabaptists beyond all other sects in the North of Ireland, have made the most industrious efforts to sectarianize the great Revival and to use it for their own denominational ends. Other ministers are pointing to the Cross, but these men point to the dipping pond; other ministers are using every means to persuade sinners to be Christians, but the mission of these men seems to reach no higher than to turn Christians into Anabaptists. The conversion of a sinner to God is an event that makes the angels glad; but the joy that it causes on earth is but a small matter compared with the hosannas of rejoicing that are raised over some poor weak soul, who, before he has well escaped the fearful pit and the miry clay, allows himself to be taken in the *Anabaptist trap.*" Such is the opposition that we meet with in Ireland.

We do not, however, unchristianize those who differ from us, but we claim the right of expounding the *whole* word of God; and our opponents have an impression that we are right. Baptism, however, is not the only truth this Society teaches. We Baptists in Ireland, have to suffer considerably, we are greatly persecuted, and stand almost alone. For the first twelve months, I was never spoken to by any minister. A Presbyterian minister not long ago said, that the Baptists originated with Dr. Carson, of Tubbermore, that they were very few in number, and scarcely known in England. We, therefore, thank the Baptist Tract Society for its liberal grants to Ireland to help us to dispel this gross ignorance and bitter prejudice, and we can testify that they have been eminently useful. Notwithstanding, the reproach and persecution connected with our practice, for the Baptists there is glorious future. Let us, therefore, anticipate it by *working hard, praying earnestly,* and *giving liberally.* Let us continue to contend earnestly for the faith once delivered to the saints.

The collection having been made,—

The second resolution was moved by the Rev. JOHN STOCK.

"That this meeting records with devout gratitude the Divine superintendence with which this Society has been favoured for twenty-one years, through which it has been enabled to send forth to the world above *three millions* of tracts and hand-bills, all of which contain truths in strict accordance with the Holy Scriptures, and have been the means of effecting a vast amount of good; at the same time the Committee